

tion of) men,^a We invoke Mm in great conflicts, as well as in little. May lie defend us in battles.

2. For thou, hero, ESTDBA, art a "host: thou art the giver of much booty: thou art the exalter of the humble : thou bestowest (riches) on the worshipper who offers thee oblations; for abundant is thy wealth.

3. When battles arise, wealth devolves on the victor. Yoke thy horses, humblers of the pride (of the foe), that thou mayest destroy one, and enrich another.^{1*} Place us, INDKA, in affluence.

4. Mighty through sacrifice, formidable (to foes), partaking of the sacrificial food, ISDRA has augmented his strength. Pleasing in appearance, having a handsome chin, and possessing (bright) coursers, he grasps the iron thunderbolt in his contiguous hands, for (our) prosperity.

5. He has filled the space of earth and the fir-

^a The Scholiast explains this,—"a deity, acquiring vigour by praise. Increases ;" that is, becomes more powerful and mighty. The notion is clear enough; but, although ⁱ increases' is the literal rendering of *prai'ardJtate*, it expresses its purport but incompletely.

^b "We have a legend, in illustration of this

passage: *Gotama*,
 the son of *EaMgana*, was *the purohlta* of the *Sjuru*
 and *Srinjaya*
 princes, and, In an engagement with ether kings,
 propitiated
Indra by tMs hymn, who, In consequence, gave the
 victory to the
 former. Eosen puts the phrase interrogatively:
Quemnam occisunt
es ? gitemnam opul-entia dabis ? But the Scholiast
 explains &w»,
 whom, by *lancUi*, any one, some one: that is, *Indra*
 gives the
 victory to whomsoever he Is pleased with.